M 2081
Santa Fe
Sat. Nov. 20, 1971
Open Meeting

MR. NYLAND: It's a good thing you haven't been in New York (in) October. So, we'll consider this the last meeting - for me - in Santa Fe. I like to continue like last night. Tomorrow will be work day and in the afternoon we'll have a little coffee. After that I'll try to play a little at St. John's College. At coffee, maybe, we can talk and maybe it isn't necessary. For that matter, this evening, even, isn't necessary. Simply because why--Work - you've heard about it, I hope, several times. Maybe there are some new people here - it will be all right. We'll talk of course again and again about what one should do.

So, let's start with questions. Do you remember the admonition? I suggested that maybe today you make a special day so that you really could ask questions that would make sense. So, maybe you have some. So, tell. Yah.

Sandy McKinney: Sandy.

MR. NYLAND: Sandy, yes.

Sandy: It's--it's a question in two parts. The second part is (sort of) dependent on the answer of the first part. If you say that the foundation of Work is that I should accept myself as I am, does that mean that as I am subjective, I should accept myself, my personality with the circumstances of my life, or does it mean that at that moment, when I wish to Work, that I should accept myself for whatever I am, without description, so that I might find

the wish for some impartial observer of myself and I could know more what I really am?

MR. NYLAND: That's the first part?

Sandy: Yes. Which of those two ways of looking at that question is--is the one that really works, of what's recorded?

MR. NYLAND: You understand what is meant by an Objective viewpoint?

Sandy: I think so.

MR. NYLAND: You see, if there is something I call an 'I', which is then aware of me, it doesn't matter what I am, provided I am alive. So, it doesn't matter in what kind of a condition I happen to be. If my condition can be described in ordinary life as being nice and lovely or not so nice - living in poverty, or having all kind of troubles, or sometimes joy, sometimes a great deal of sorrow - all of that has no meaning for 'I'.

So, when I say I accept, and should accept myself as I am, I don't emphasize how I am, I only say that I am. Now if I, in ordinary life, consider the conditions in which I live not very good, or that I ought to change them, or that I feel that there is a possibility of doing something different, as far as 'I' is concerned, there is no concern. Because I always remain - and I mean now, this body, my personality, this ordinary I - always remain the object for the observation. And the statement that the 'I' - real 'I' - me--makes is: Look, there is some - something, alive. It recognizes life; because of that it is interested.

Now that is a statement when one has an 'I' which is then aware. As it were then, it collects facts about myself as life in a form, in which the form does not count. At the same time, this 'I', becoming aware of my life, goes, as it were, through the

form which could become transparent under the influence of 'I' and recognizing myself existing.

These are facts which are collected, and the 'I' at that time being sufficiently mentally equipped, will collect such facts. And since there is nothing else than only the possibility of a memory where such facts could be stored, it will go to my memory; for the simple reason that the 'I', at the time when I start Working, and being very small and not fully developed - not able as yet to have a full-grown existence, and not as yet equipped with its own memory - has to borrow the memory of myself, which of course is unconscious, but nevertheless is quite sufficient for the gathering of facts which - you might say- are put on the shelf.

Now when the moments of an awareness have ended, when the 'I' does not exist, and I as a personality have returned to an ordinary unconscious existence, my thinking starts to function also. It has functioned during the period of this kind of an observation process, but I wasn't particularly interested in it since more of my interests went into the creation of 'I' and 'I' reporting to me. When I'm unconscious my mental processes become, of course, more obvious for myself, and my interest is now regarding that what I have experienced. If the period that I have had an experience of a kind of an Objectivity to the best of my ability, to have 'I' present to me and record facts of me, my ordinary mind now is interested in the judgment of such facts.

So it starts to function in an ordinary mental way, and takes these facts from my memory - I remember how I was and how I collected them - and I call them, for a little while, Objective facts. They may not be completely Objective, because my 'I' is not as yet completely full-grown. But in any event, there is some-

thing with such facts which makes them a little different from ordinary facts, which I also collect by means of my mind, and which are also stored in my memory. The difference is that such facts I consider subjective, because they have no desire to be different, and also they are recorded in an unconscious state. And for one thing, they are not recorded at the moment when that what takes place should be recorded, like in the case of making, or getting--having available Objective facts. The facts of the same event - which has to do with my existence - are placed together on the shelf of the memory. They should be alike, because they record the same event, but they are not alike because they are recorded in a different way.

So, in my ordinary mind, afterwards thinking about myself and then considering the facts which are in my memory, the Objective facts have more value because they are more durable, more permanent, and in all probability more truthful. So I collect them to see what they give me as a fact of my own existence. Now it is not one second, one moment of my existence that these facts are recorded. IfI can continue with the observation of 'I' and extend it, there will be a variety of facts which then are joined together and also belong to my memory; and all of them will have an Objective possibility or at least can be Objectively tinted. So then, when I start to think about it, I see certain events which are an experience for me as a collecting of such facts, being bound together or very close together. In any event there will be enough for myself to get a picture of how my behavior was and also included in that will be the form which my personality happened to take.

That is a very difficult thing to understand, because if a fact is hundred percent Objective I can reason that there

should not be any form recorded; but since they are not as yet hundred percent, there is still subjectivity with the facts. And therefore thinking about what has happened, I then have a--a definite picture of myself experiencing the results of an--of an attempt of Objective perception. Now I judge, from that standpoint, the behavior of myself and also the form in which I happen to be at that time; and my judgment is now based on comparing what is most conducive for the collection of facts of Truth. All of this is a process of a mental consideration in an unconscious way and it has really nothing to do with Objectivity itself. For the same reason that the little 'I' is not full-grown as yet, for that same reason I still get facts a little bit mixed with subjectivity and Objectivity. And therefore, I can judge about such facts because my ordinary mind could not judge about Objective facts.

I hope I don't make it too complicated, but I get a very definite picture of myself, how I have been and I start to judge if that what I was doing was conducive for an experien--experience of Objectivity. So I reason now that, although from an Objective standpoint it doesn't make any difference what the object is as long as it is there, I now have a certain judgment for the future that I would like to create such conditions which are more conducive for getting Objective facts which are more truthful. You understand what I mean?

Sandy: (yes.)

MR. NYLAND: I've separated my ordinary life from the possibilities of an Objective life, but I have not enough data for the Objective life to know exactly what to do with it; and for the time being I use my unconscious existence and my unconscious memory and my ordinary faculties of mental functioning for the purpose of trying to

create better conditions for the furthering of my Objective experiment.

All right?

You see, it leaves a person completely free in his behavior on Earth, and it's only gradually that certain qualities of a different nature are entered. Now if I consider that as a process that could continue on that basis it will, of course, lead to the possibility of more and more Objectivity all around. The more full-grownness of 'I', the more facts which are more truthful, less facts which remain subjective, more judgment of conditions which lead to a better Objective condition for Work. And ultimately the hope should be that the totality of my mind would become Objective, and that all subjective forms will take on different rates of vibration in connection with an Objective life or an Objective Being. And again the ultimate aim for that is that the personality changes - not only in his mind - but as a result of Objectivity in one's conscience, changes with his emotional state; and also that the changes take place in his physical existence by, what we call, the consideration of the SI-DO gap. But I don't think it is necessary to go into that.

The result of Work always will have an effect on a changing of the three centers into a more full-grown condition, and at the same time, bringing about a relationship between the three centers which then, at a certain point, could produce the possibility of fusion; and at such a--in such a case that what is the personality has changed over in an Individual. And the characteristic of an Individual is that each vibration rate of each of the centers have gone up one octave.

All right?

Sandy: Yes. May I ask the second question?

MR. NYLAND: Yes.

Sandy: Because I know that I am--don't have anything as I am in my ordinary life that can have that kind of acquiescence to what I am. I--I'm liking and disliking and judging on that level all the time. But I have--have been able to have an experience at a moment when I am able to Work, to be able to wish, to accept myself for whatever I am. And--and I--in the past year I--I've begun to have certain experiences in one of two cases, often when I'm reading ALL AND EVERYTHING and at times when it's really sensational, of extreme stress upon wanting to know that even if I--if I was in fear for my life, that like a--a sudden intuitive kind of insight I had, without Working, that I sensorily received a fact for myself that had that quality of Absoluteness for me. I don't--I don't really understand that, I don't really understand how that relates to Work as we talk about it - 'ABC'. But I do know that after such an experience that there follows in me such wish to Work, and that if I can make Work efforts at that time almost always a state of awareness will result for me. Its--it's made me believe that as I ordinarily Work, somehow I--I manage to reach a connection between my mind and my body, but that the emotional quality is lacking. And I don't know how to bring this to my--to my Work effort except when it's provided in advance, as it were, accidentally -

MR. NYLAND: Well you remember Sandy, last night we talked a little bit about accidental happenings. I connected it up with the possibility of - at such a time - experiencing something unusual which, every once in a while, we do call 'moments we do not forget.' That

what is a result of that kind of a happening is, as it were, a gift - one has not done anything for it. It is only a reminder at certain times in the life of a man on Earth, that there is a different reason than he many times thinks about why he happens to be on Earth. And this reminder of the experience of that kind of freedom, which of course is an Objective state in which all the functions of the body do not really function for one moment, is to tell the human being that there is a possibility for him to experience that kind of a state. It gives him sometimes hope. It does not give him a means of knowing what to do.

There is a second group of experiences of the same kind which lead to the same state for oneself, as an experience. They are equal. They have a degree of Objectivity. They indicate the possibility also of having a kind of a life which need not be all the time bound to the earth. But these experiences are caused by Work. They are not a direct result of Work, but they come about because there is a third kind of experience which is a direct result of an attempt for Work on oneself.

The third one - when I wish to Work on myself, I make efforts of a certain kind to the best of my knowledge, sometimes a little bit more successful than others, not always understanding what I am doing, but following, as well as I can, certain prescriptions which, in the case of Work on oneself, we every once in a while describe as 'A-B-C'. And to the extent of making that 'A-B-C' complete - that is, the three different requirements to be present simultaneously to each other - there is a definite result within me, although I do not always know it, simply because when it is applied in an unconscious state of oneself it is sometimes difficult to recognize the results of an attempt. Many times

it is necessary to accumulate more and more efforts which, when they are positive for oneself, will deposit certain results within me. But also I have said many times that I cannot really draw on it, if it is deposit(ed) like a bank account until it has gone over a certain figure where then the bank allows me to write checks on it.

At the same time, the intention, which is so strong for myself that I want honestly to Work, has an effect of--on the totality of my personality. It creates in me a desire and a unified effort between making part of my brain correspond in a certain way to another part of myself which is being observed. The result of that is a slight change in the functioning of the centers, and a--gradually a more and more loosening up of the functions of the centers itself. It means really that what is taking place in an unconscious state where the centers are very closely connected, that really what is produced is a slight difference in the separate functioning of each center. As an example, for instance, I will learn to be able to think without having an emotional judgment; I will learn to have an emotion without necessarily using my body to express it; I will learn to have my body function on its own without being dictated by either my feeling or my mind. The final result is that this accumulation of such data in changing the condition of myself as I am, will allow the possibility of certain forces from Above - which always are around one - to enter; and then by a combination which is new to me - since I have changed, the possibility of a new combination can take place - and as a result of that I have an experience of an Awareness.

Again, the awareness is the same as the resultant from an actual effort, but it is given to me to indicate that

regardless of the experience I can get by Working, that also I should not be discouraged when--when I try to Work, that there's no result; that, nevertheless, again the experience comes to me and gives me hope. So, in that way you see, the second group of experiences is a little bit in-between number one and number three.

Now the more I will Work the more the possibilities - that is if I Work then in accordance with a third possibility - the more there is a chance for the possibility of the second. The more there is of the second, a realization that I know by experience that it is possible for me, the more I have a wish to Work. And it is exactly that that you experience. Again, one can say, to some extent the experiences of the second group is partly because of my previous attempts and partly by the Grace of God. And for that reason, it's in-between the first one which is totally without, let's say, my credit - only as a gift. The last one is quite definitely my effort. The second one is given by God to indicate that I am on the right road. And, as a matter of fact, when I experience that, there is a gratitude on my part which is translated in a renewed wish for Working. I have the hope, I have the experience that something has taken place. I do believe that I'm on the right road; and again and again I feel a response that I belong to the possibility of actually, and ultimately, becoming free.

All right?

Julie Harris: Mr. Nyland?

MR. NYLAND: Yah.

Julie: Excuse me. The Colorado people have all come. Can you take a minute and let (them come in?)

MR. NYLAND: Oh yes, who? Colorado people? (noise) The more people, the warmer you will be...(laughter)

So we were - for those who came from Colorado - we were engaged in a couple of questions about Work and we now can have more questions - whoever wishes.

There is something that is necessary that you--I think you have to understand. Last night, for those who were here, I said try to make a day so that you can come here tonight with questions, or at least with an attitude of wishing to ask, or real desire that you want to find out something that you didn't know as yet. For me it is always a question of how you consider Work, what particular value it is for you. As long as it is a little bit of curiosity, you live on the surface of your life. Because we have said many times - and perhaps you do know that - that whichever direction you go on the Earth and lovely as it may be - and I've explained it sometimes with science and philosophy and art and religion as we now know a little bit about it, or don't even know about it - all of it remains on the level of Earth. The road to Heaven is different. Conduct for one's life, in that direction, is different. There are different kinds of laws.

When you remain superficial, and don't think about your inner life, of course you will not have questions. But what value is it that you come to a meeting? It is a semi-open meeting - I admit that - and several of you may just come here to listen a little bit. But you must not consider it that way. It is a waste of your time, because I'm just like any other - any other person then - you can go and listen to and have a good time. What I

really would like is for you not to have a good time. I really would like to tell you, to stir you up and to get out of your state of lethargy; and really make you realize that something else is involved, and that it has to do with a very serious question for your own Life. And to the extent that you can now diminish your curiosity and actually want to find something that has value, to that extent I think also you will want to ask something: how and what do I do? And I'm not only talking now to those who already have been coming to groups because it is 'sous entendu' - naturally you will ask and there will be opportunities; but those who are half-way and not entirely sure that Gurdjieff has a--something to tell them -

What is it? Yes?

John Dessauer: Mr. Nyland, John Dessauer.

MR. NYLAND: Yes, John.

John: There's something I'd--I want to know pretty badly, today. I took your advice and--and tried to make today a day for Work; and the prom--problem began early in the morning when I went into the day without--really without a--an emotional tone, and went through the day wanting to Work but from a--from a--a mental point of view trying to stimulate myself, trying to find conditions, trying to--to find conditions conducive where I could Work. I--I must have tried over twelve times to actually Work, to isolate periods of activity where I could try to Work in. It was fruitless, until the end of the day. The business of the day gone, I was able to come--come back to my room, collect myself. And at that point my real desire was allowed to emerge for the first time. And it--it had--it had such a strength to it that there--there was

no need to consider how can I Work. I just was able to Work then. And my question is that's--that's not enough for me. I want--I want to be able to Work during the day. I want to--I want to be able to reach that--that real desire for freedom. And what I've been trying to do is when--when it doesn't exist I've been--I've been using--using my mind to be interested in my mechanicality to see--to see where I could introduce Work, but I have not been able to do something. I--I found that out today pretty strongly.

MR. NYLAND: John, it's good that finally you did get some kind of a result. I think many times we wish for certain things which are impossible, and it's not very easy to admit it. But if you consider one's mechanicality in ordinary life in the years that have gone on, without ever making an attempt, it is even more surprising that at certain times a certain kind of freedom can start to exist. That it is not satisfactory, and that you would like to have the ability to, whenever you happen to think about it, that then you could Work, as it were; but maybe one has to be satisfied for some time with the fact that it is an impossibility.

Gurdjieff talks about 'jumping over your own knees', and you cannot do it. There are impossibilities in this life; there are limitations. If I consider myself full of a desire of wanting to Work, it apparently, at times, is not enough at all; and I don't know what sometimes prevents me. I can think about it; and the more I think about what are the obstacles, the less I really can face them, because with each obstacle I will have a certain association and also use it as a substitute for Work.

How is it that one can Work the simplest way? By trying, of course, not to think much and by having a feeling

which is not engaged with one's own selfishness. Many times when I was--wish to drain or relax, I can reach a state in such great simplicity of just ordinary existence that then the energy that is available as life-energy can be divided a little easier in the--into the wish of doing something for myself, and the other part for the maintenance of myself as I am as a personality. But I still have to learn how to find the simplest moments when I could actually apply it.

Now if I have business to attend to, and I'm engaged during the day with this and that, and you say you tried twelve times - I do not know what you tried, but I think it is quite possible that at such a time when you want to try that you try to divest yourself completely from whatever your engagements are; that not only that you stand still, but you try at such a time to come to yourself and realize that you are standing still, and quite definitely for a certain purpose; that even you must take the time and afford it, as it were, that you shut out all other activities at that time and close your eyes, or sit down, or go into a little seclusion - or whatever it is that you wish - that then you create a condition which is far more conducive than just a continuation of your activities and--while you are saying that you wish to Work.

I don't know what you have done, of course, and I'm not critical about it at all; but when it happens that I happen to think about Work, for me there never is any reason why I cannot, at that time, make an effort. Because what is involved? A very simple relationship which I say something that could become aware of me. And not having anything to do with the state in which I am, or that what I am engaged in, the fact remains that I have a body which, if little 'I' could be there, could be observed. When

I stand still in front of a door and I break my mechanicality by just stretching out my arm and opening the door and getting hold of the handle; instead of turning the handle as I would do automatically, I stop. There is without any doubt a possibility then to come to yourself, that is to have a certain realization of yourself existing, standing in front of the door and making a simple movement of turning the handle and waiting until that, as an awareness, takes hold of you.

If I am engaged mechanically in talking and the thought occurs to me that I would like to try to become aware, I know that my talking may not allow me, really, that kind of an effort because the energy going into talking and in keeping my mind clear so that I do not make nonsense out of what I am saying will require then that--or will indicate that there is very little energy left then even for the thought, and I don't follow up on it. But if I slow down in my talking, if I intentionally wish to spend less energy for my ordinary mechanical behavior, something is left; and that can be directed. If I'm tense, and I know that muscles being tense require energy, and I don't want to spend it; I relax. Energy is left over - what will I use it for? If I have thoughts in my mind and they require energy and I keep on having them churn around, I say to myself, do not think so many thoughts. Relax, let me drain in my mind, let me stand still, let me see if my mind can be clarified. All these things you might say are preliminary, and they are of course in advance of actually making an effort; but there are hundreds of other ways by which such things can take place.

For instance, I walk and I have to go from one place to the other, and the thought occurs to me that I ought to use that time, if I can. I intentionally make my body walk, I even--

I say I count one, two, three, four. I engage my mind in the fact of my body walking. When the relationship is established, I now use my mind to become aware of my body walking; and when the relationship between these two centers is established, I am more than fifty per cent engaged in Work or an attempt, and my feeling will join me if there is that real wish.

If I get up early in the morning and I look at the day and I'm afraid that too many thoughts will come too soon, I sit at the edge of the bed and I try to reach, at that time, a certain level of my Being without being disturbed about the different things that I ought to do. It helps to establish a 'niveau' from where I then start.

Eating breakfast, whatever it may be, and go through the day as you have your ordinary affairs to attend to - they are not all so demanding; there are undoubtedly moments of opening a car and sitting in front of the wheel before you start driving; there are even possibilities of stopping the car and going out, walking around, and go in again. There are so many wishes that I could have which I can fulfill without becoming even obnoxious for anyone, or for myself.

John: Mr. Nyland?

MR. NYLAND: Yah?

John: I wanted--I wanted to ask you about this because what--maybe I didn't express it clearly but in--in the background of maybe looking at myself for two months when--when I do have a wish, those suggestions that you're making to me seem--seem to be--for some reason they--they're--they're--they're at my fingertips. I--I can do them and I want to do them, but the problem is when I don't have a wish...

Len: Mr. Nyland?

MR. NYLAND: Len? What is?

Len: (It's time to turn-)

MR. NYLAND: Ohhh, excuse...

(side two)

MR. NYLAND: John, we cannot talk without turning this thing over. Are we all set now?

Len: Yes.

MR. NYLAND: Yah.

John, it's a little different matter. You go on the assumption - which is what we started with - that whenever you have a wish you ought to be able to Work; and it is not so. Your condition of your body, the condition of your feeling and of your mind is not always the same. As a matter of fact it is practically all the time different. There are certain combinations of thoughts and feelings and the state of one's body which are very conducive for having a wish to Work. There are also conditions which are determined many times by ordinary life which make it absolutely impossible, even when I have the wish, to continue with it.

I have to make allowances for myself that I am unconscious most of the time; and when I know that, I will make that allowance that I cannot overcome the fact of being a human being on Earth. There are many things I know about that and there are many things I don't know. For instance, I don't know how much I am affected by the surrounding. I do not know how much the law of grama--gravity affects me at any one time. I don't know the density of myself. I don't know the kind of thoughts which I have and use up a great deal of energy with--so--so that I have

nothing else to spare. I do not know what the thoughts were the evening before, or during the night as a dream, how much they take up of my energy early in the morning. I don't know how much other people affect me. I live in an atmosphere which I don't control. The least little thing that could affect me, might affect me - almost I say - microscopically, as if there is one little molecule which exudes or comes as a fragrance, and I'm affected by it - particularly when I'm more sensitive maybe than someone else - and it might spoil my state of physiological well-being.

This is only as far as the body is concerned; but the mind and the feeling are even more sensitive. And to assume that when I wish to pray to God, that He will hear me, is really a little absurd. I have to wait and take out of the day, at times, certain times that I say 'now I have enough energy accumulated, now I will wish to Work.' And usually when that wish is based on the combination of the three centers - even as they are and not entirely complete - the totality of myself, which then represents my Being, and it is a Being-wish; I can Work.

You understand that, John?

Nancy Nathan: Mr. Nyland?

MR. NYLAND: Yah?

Nancy: It's Nancy Nathan.

MR. NYLAND: Yes, Nancy.

Nancy: You were talking last night to Elaine about impartiality, and I realized I didn't understand at all what you were talking about. Which is not really my question. Then you were talking about studying, about studying...

MR. NYLAND: It may not be your question now, but it's an important question.

Nancy: Well, it's--it's related but I mean I'm not asking about impartiality. You talked about studying. And today I tried to see what I knew about impartiality. I don't know how to study. I don't know how to get anywhere beyond where I've been for about three years which is just to keep trying to make the same old Work attempts and not getting anywhere. I don't know how to get...

MR. NYLAND: So, Nancy, then we have to start all over again.

Nancy: Well, is that--is that it? I'm not really sure--I don't know exactly how to...

MR. NYLAND: If you've made attempts for three years and never got anywhere, maybe you didn't do it right, maybe you were on the wrong road. The first thing is to check up first what you can--what you do know about Work. I can agree with you that many times when Work comes to one, it is received in a certain way, and many times it is interpreted in the best way you know how. It may not be exact but if nothing is really said or done about it, and you yourself don't want to question it too much, you're liable to continue on that road for a long time. I do believe that the application was not entirely correct, that you perhaps also were in a certain state of not being able to--to receive it easily, or not to be open because I cannot conclude that Work, as it is understood by others, is not worthwhile enough and it does not lead--yield results. Of course it does; it has been proven sufficient number of times.

I also think that there are some people for whom Work has no meaning, and even if they try it, that it--it will not yield results. I think there are unsurmountable obstacles

in the lives of certain people which prevent them; that even if they do know about Objectivity, cannot reach it. I think many times this is dependent on the state in which they are, and sometimes we say the obstacles they have to overcome in their life. And it is a question then: how much actually of the kind of wish or the energy which they have available do they want to send to remove the obstacles, or to become serious about the necessity of removing them? And I do believe that a great deal of energy is spent by riding two horses: one, continuing with one's unconscious; the other, every once in a while climbing up the--on the--on the horse of consciousness.

It is too bad when it happens, Nancy. It is (a) very good thing that you come to a conclusion that perhaps it is not entirely clear, then I say you have to start all over again. But the second time when you start, you will remember that certain times you fell down in the first attempts, and you don't have to repeat that. And one can then in a shorter time - much shorter time - come to a c--definite conclusion this is Work, and free yourself from prejudices.

So where will we start? You see, Nancy, it's not a question of study. It's a question of emptiness or wish to be open. When yesterday the question of the person who asked about having an - let's call it - a feeling in his stomach, and I answered a little bit sharply; I thought about it today that perhaps that kind of a question could be understood if it were worded a little bit, and most of the time that I answered I did not like that no necessity, apparently, seemed to exist to become a little clearer in the wording of what may have been a certain experience. So I will repeat now, and I hope, whoever

it was, that he is here.

Sometimes there is, within oneself, such a feeling of emptiness, of not knowing what to do, that even if you fill your ordinary life with a variety of activities and you become engaged in them - and sometimes you are enthusiastic, sometimes they yield the results that you expect, sometimes not - and you wish to continue simply with your life in the best way you can. And at times you don't want to pay attention to any particular way of how to become conscious or conscientious. I think a person can continue with that for quite some time; but there is also a possibility that, having tasted many directions, that still something is left which is in the form of a question for himself, or a certain problem, or what I call an emptiness.

The emptiness exists, and there is a request by this emptiness itself that it should be filled. What takes place physiologically is really that one is not being fed enough of the kind of food that is needed; and that what is really not fed is a form of one's inner life which does not get the desired food, although one knows that it can exist and one knows that--that one should be entitled to it when the wish for it is genuine. It is in such a case that sometimes certain things happen to pass by, and one goes after them thinking that they will give a solution to that kind of a problem. I say that is a state in which one is really vulnerable and in which then almost any kind of a thing that has more or less an ethical color, that one would like to follow it hoping for the best.

One starts with a desire to understand, but the emptiness makes that one is not discriminating enough, and therefore

one takes what has been said almost as gospel truth. Even if one has a little bit of a feeling that perhaps it isn't so, you are empty--too empty to reason too much and you want to find out what is what. As a result of that, several times one is on the wrong road; and even one continues because there is no indication that there is a wrong road, and over--after--after some time you get disgusted and the same feeling of emptiness returns.

How long it will be for a man to get over it and how many people will have to be subject to it and whatever the results will be for a variety of different kind of people and types, no one really knows. Because that what we know as types and different kinds of characters we can describe in many ways, astrologically; but constantly, in an astrological chart, it is the Earth which remains the center of the chart. And we do--are no--not educated enough for the development of something else, which in astrology we even call heliocentric or sometimes what has to do with esoteric as--astrology, simply because we have not enough interest in the beginning and we don't meet people who interest us enough or create a desire within oneself. And you can say in a general way, it's very unfortunate that it doesn't happen to all of us, but I'm afraid it is the law of the Earth.

I think there are always - on the Earth - certain people who will take initiative and another group of people who will always be followers. That happens to be their particular place, it happens to be the way they have been brought - where and what and how; it happens to be that they already perhaps early in life have suffered so much that they cannot do anything more. It's also possible that they get conditioned quite early and then close up; and that there are a variety of people who

simply make adjustments to what they happen to live through, simply on the basis of that, well, that's the way Mother Nature is giving it to--to u s, or even religiously that you say that is what the wa--the Lord wants me to have so I will take it.

There is no judgment at all about that, and there is no blame either attached to any of it. It is a generalised conditions--a condition of the totality of mankind. And the fact that mankind exists, and that there are possibilities of experiences of each person, there is a general division of such experiences for each person; so that, when one considers the total number of experiences which are being lived at any one time, it is always dependent on the different people, wherever they may be on the Earth, and at any one time all experiences are being lived. But it does not mean that each person will live all experiences.

Each person, being a part of the totality of mankind, will live only a certain section of the experiences which are allotted to him and for which he is capable. And all other experiences have to be excluded because he is not fit for it. Now, what governs this kind of a rule no one really knows. One become--one becomes pragmatic about it in stating the fact that apparently that is the case. But for oneself one cannot decide why you have to live your life the way you have done or what may even be in store for the future, because all of that becomes a general law which happens to govern mankind on Earth; and since we are part of that and live at a certain place and - as I've said a few times - mankind representing the totality of a body, I just happen to be a cell of that total body of mankind and I

have to fulfill a function which is allotted to the cell where it happens to be in the body. Exactly the same as a man having an ordinary body which he, of course, is responsible--for which he is responsible, that when he tries to say that there are lots of cells who are not satisfied, that maybe they would like to migrate to another place. And one can imagine very well that certain cells, not satisfied with the way they haven--happen to live in my knee, want to go up to my head and become a head cell and actually in my brains, or perhaps even my eyes, in order to distinguish themselves or because they feel that they have a certain dexterity for it, and perhaps even a calling.

Now it is very much like that with ordinary humans, and many of them may be called but few are chosen. And if ninety per cent or eighty per cent of the people are followers, and the other twenty - let's say - are those who can take initiative, it's quite possible that among the eighty there will be some who would like to become, and belong, to the twenty per cent. The whole idea of a black sheep in a herd of sheep - white sheep - is of course quite obvious. And if one wants to become a white--a--a black sheep, or if one is satisfied by remaining a white one and being shorn by the shepherd and slaughtered, as Gurdjieff mentions in ALL AND EVERYTHING; if I don't like it I will try to run away from it. But how will I run away from it because that's the condition of the Earth. And how will I run away from my body? And I cannot do it because I was born that way, and I cannot help what are my natural idiosyncrasies.

Of course there is a kind of a way out, that one becomes independent of that what one is; and this would require

the development of something else which is not of this Earth, or at least which has the potentiality of not belonging to the Earth in the future. And the whole idea of Work on oneself is really for that reason: to discover how black is a person, and how much wish he has to become a brain cell if he happens to be in the knee.

What are the different things for myself which are supporting cells of my body, and where do I find the twenty per cent who's really interested in my life? And if I start to distinghish what is happening to the different organs, and I say one or the other is better than this and that; I really do not know as long as they remain attached to my body and function for my body. And I cannot say that the five sense organs have that kind of a quality. The only time that I really can think about that, perhaps in two phases: one is that I experience a certain center of my life which I call within myself, my Magnetic Center - I'm not very much aware of it but I do know that it exists because it has to--been--has to (have) been in existence when I was conceived. The other is that there is a question of procreation, and the utilization of certain forms of sex energy for the creation of that what I call the next generation or my children, or whatever it may be in which--for which I want to use that kind of an energy. Those are the two things I'm quite certain about that there is a possibility of the utilization of such energy for different purposes.

In the first place, Magnetic Center, although it is there and covered, can cry out to be delivered or to be freed from the prison in which it happens to be. That is where the emptiness starts because it cries in the emptiness as a voice

telling me that something ought to be done with me. The second is the utilisation of such sex energy for the process of real creation. I've talked about many of these things different times, and from different angles and different ways of how to look at it. But it comes really down to a question of a determination for myself, what will I do with my life if I dare to take the responsibility at a certain time for the continuation of it in certain forms, and then the utilisation of that what is my own or what is given to me to be used - like a talent with which I am born naturally and which has been developed during my process of--of education - that then I come to a point in my life where I say, 'it is now or not any more.' That is, I wish now to decide that something ought to be done.

From that moment on, I have a period in which I can apply myself to the solution of that problem. And the period is fairly long, because the moment at which I can make a decision of that kind corresponds to the finishing up of my life as it is, and as it will not grow any further as far as my physical appearance is concerned. From then on there are many years of my lifetime in which there is the flexibility of remaining a black sheep and finding out what can be done with my life as it is.

The longer I wait, the more older--older I get, the more of course I will crystallise out, but a crystal can be--d--dissolved by certain solvents. And it is up to me to find out what kind of a solvent can be used. When I'm young I can use water - it's easy. When I get a little older, I have to use an acid. When I still get older perhaps alkali. When it is not that, maybe a combination of acids. When it is not possible for

me and I still get older, maybe I have to heat such an acid or such a solvent. Maybe a solvent is only good at quick evaporation, and I have to be very quick about that before it actually can dissolve my problem. When I wish, finally, to solve the different problems that are still within and seem to be insoluable, maybe I have to use oil. Maybe I have to heat it up so that it burns me; maybe there are certain conditions of suffering that are necessary to bring me to my senses. I do not know that until I start. But I do know that if it comes easy, I know I'm on the wrong road.

Because for my life, to deliver myself from the bondage of the Earth, will require tremendous amount of energy that either I have to supply, or I have to pray for. And when I pray for it, I know well enough that the Lord will ask me, 'What have you done with your talents? If you buried it in the--in the ground and then present it to me and say here it is, the same as it was' - you remember what it says in the Bible: He'll be thrown in the outer darkness. It is not--a man living on life--in life on Earth must take a responsibility for himself, and at a certain point takes the responsibility for the continuation of his life, and then the utilisation of all forms of energy which are available to him for that kind of a purpose of actually - I still call it - growing up and becoming a man.

Now all of that, Nancy, is applicable. What is it in the last three years that actually you have wanted to do regarding the wish to wake up? What is it that you have made as attempts? How serious have you been? How flippant, maybe, or how superficial, or how much have you suffered that you did not have the time? How often did you pray for it? What is it that you established as a relationship towards that what is a higher

power and a higher form of Being, wanting that to help you? How often was it necessary, maybe, to forego certain things that you were engaged in for the purpose, for you, as it were, for satisfying your selfishness? What is it, what kind of mistakes one has made? What kind of vices have been followed up? What is there regarding vanity and self-love - and all the d--rest which are definitely negative states for a man and in which a hell of a lot of energy is being poured, just for the fun of it sometimes, and sometimes in order to reach something else.

What is it that one does with one's life? This is very important question. And when one says, 'yes, I don't get anywhere, it doesn't make any difference to me, as far as that is concerned. It has no meaning.' I want to know how have you spent it? That you must know for yourself, because it is a problem for all of us. We're all exactly in the same boat, and we can all draw exactly the same conclusions; that is, I Work and try to and I don't understand it and don't get anywhere. Whose fault is it? Not the fault of the Bible, not the fault of ALL AND EVERYTHING, not the fault of Gurdjieff. It is there, written out, and you can study it and read between the lines. And not the fault of the people who happen to talk about it, because they have some belief in it that it could alleviate a variety of different ills and solve many problems in one's life.

Work has to be looked at a little differently. Not as results. It has to be looked at as a satisfaction for that what you feel is a responsibility. If one doesn't feel that - by being here on the Earth, that there is a responsibility - you will never wish to Work. And why a responsibility? In the first place, for the maintenance of the Earth, because you happen to be

born here, without your doing. But you find yourself here, and you profit - to some extent - by some conditions. You can rebel against it, but that doesn't mean that they don't exist - sometimes in a positive sense. That is one thing: there is a matter of living, of being able to live and to breathe - if we don't pollute the atmosphere too much. There is a chance of having a variety of deep impressions. There is a possibility of having feeling which really amount(s) to something that could become emotional. There is no objection for anyone, for himself in his personal life, to worship that what has a higher value for him. There is no objection and absolutely no reason why a person should not strive to become something what he is not now, and to try to understand the real reason and meaning and the wish to live, when he wants to continue with it. There is responsibility placed on a man simply because he happens to be here, and he has to help maintain the condition of the Earth, as the Earth is here. And like it or not, everybody on this Earth, and wherever life happens to be, is part of a Universe - in which you may not believe, and after all it's not up to you to believe in it or not. There are laws that govern this Universe, some of which we know and some we don't. And it is nonsense to say that I don't want to belong to it; you're there, and the responsibility is placed on you.

You will all die - all of us will die. That is the problem that faces one. It is not so easy, and certainly it's not to my liking or anyone else's liking. There are things that happen to me that are certainly not my fault, but it happens to me. And who the hell tells me that I should have been in one place, when I wanted to be in another place? There is a tremendous

difference between being able to control myself, or to remain subject to an overall existence in a current--living in a current about which I have nothi--nothing to do anymore. And particularly now when we call this our culture and an industrial development, and all the different laws that exist now because of such. It is not very helpful for a man to be born at the present time. The Earth is in a terrible state - we know that - and we are born on it. And what are you going to do? Run away? To where? You can't go to uninhabited island(s) so easily anymore; and if you want to run away from the cost of living, it's probably high and inflationary everywhere else.

It's a question for yourself: what will you do? Because you face life when you start to grow, and you want to make the best of it - of course you do. But how will you find out? By working hard, in competition? By dexterity, development of your talents? Will it, in the end, leave you empty or will it satisfy you? To the extent that it satisfies you, you will simply die; and you do not know - and no one will tell you - if you have to come back and live your life again in some way or other, either as recurrence or perhaps reincarnation. If, on the other hand, you want to think and feel and try to become serious, maybe you have to admit that something else might exist, which you might call the general Laws of the Universe, with Infinity on its throne. Wherever that might be and whatever it means to you, that's your affair. You have to find out because you have to live your life, and you do it the best way you can. And if You're satisfied at one--one particular ten per cent, that's all; and if it's twenty, keep on going until you get to twenty per cent; and if you're not satisfied until you reach hundred, keep on going and work and suffer.

What Work does - when we say now Work in a sense of Work on oneself - is to offer you the possibility of a catalyzer, so that you don't have to live all your life - or nine hundred years like Methuselah - so that you don't have to become conscious because of experience only and maturity; that there is a possibility of understanding what is really involved in cutting that time short. That is a catalyzer. Catalyzer is Work. Catalyzer produces a condition in you which, in itself as a method, does not change; but because of its presence in you, creates a condition of a chemical reaction which helps to increase the velocity of your change ultimately to become a more Harmonious Man. That's in sum and substance the reason for Work; and that is why some of us are interested in it. And if you cannot understand that quite well, keep on thinking about it. Maybe some day it'll come to you as knowledge and as a necessity. I still say it is an obligation you have. Not knowing it, you will still be under the obligation. You will still die at a certain time. You will still have to live out whatever your Karma is; that is something that is--you cannot get away from. And you don't have to be religious for it, you can be atheistic. It doesn't make any difference. You will find out for yourself if you have a reason--if you are a reasonably thinking man, that that is the case.

Who created the Universe? Why are the laws in the Universe? What is the meaning of the stars and the constellations? What is the meaning even of Infinity and Omnipresent and all--all such ideas that we associate with God? What is it that a man is within himself in his own Magnetic Center? What is aliveness for him if life is eternal? If it--if it is eternal, has it any limitations? Of course not. Think about that. That all belongs

to Gurdjieff, you know, as a study. That's why I say study, think, if it involves observation or awareness, if it involves a concept of--of being impartial, if it involves a kind of a concept of simultaneity which you do not know very much about. The rules of Work are very simple. The rules are simple; you can understand. Anybody can understand them. It has nothing to do with knowledge. It has to do with a certain development for yourself and a wish. That's all. The difficulty is the application, of being honest, of remaining sincere, of having patience, of understanding mechanicality which keeps you down, of seeing that the law of gravity continue(s) to exist, even if you don't like it. That is the difficulty. The difficulty is ourselves: the way we have been brought up, the way we don't want to see the things, the way we substitute, the way we use 'Ersats' simply because it is a little easier, the way we are satisfied at a certain height and let it go because it's too much trouble to continue a little bit further.

We always give up. You know that for yourself. You give up even more when you get a little older and you - let's say - you lose your life a little bit by dying many times during the day.

This is what we talk about, with Work. That's where the questions come from. You don't ask enough. For me the conclusion is always you don't live enough, you don't see enough, you don't wish it. You like to get things for nothing. You don't want to pay for it. Work means a payment, first to Mother Nature, then to Great Nature, then to God. That's a person's life. That is a human's life - not an animal's life, and not a plant: they're not enough developed as yet. A man has three centers. That is why he has a choice to see what ought to be done. If he doesn't

want to do anything about it, he goes one degree lower and he dies like a dog. If he Works on himself, he can die like a real Man.

You see, that's it; that's what I want to tell. Life is a very serious matter. When we talk about that, it is the seriousness of that what is Life. It not--It is not the ability of getting along with each other and it's not the possibility of all kind of relations, and it's not even how much money you make in the bank. Life is your inner life. Life is that what is given to you for your development. Life as it is, is harmed by the impossibility of growing further. It is harmed by the presence of the Earth. It is the unfortunate condition of mankind, living on this Earth and being in existence - partly for the maintenance of the Moon - and stopping, as it were, the growth of that what comes from the Sun-Absolute in an involutionary way; that if we don't do something about that we are carried by that current, and down we go into the nether regions. What they have in the nether regions - or they are negative-absolutes - total negativity fora man, is (loss) and not wish to continue his life. He dies, really. And he returns to stuff. And whatever was life in him is combined with the totality of all life, and he loses his name. That is one possibility. If you like to be slaughtered, go ahead and don't do anything about it. You will be, in time. If you don't like it, you're a black sheep. Then fight like hell to get out of Purgatory, that maybe you can reach Heaven.

I don't know when I'll come back, maybe--As you are here, large group, why in God's name don't you try to Work? Why don't you do something about yourself? There is a possibility--much better offered to you than a lot of all other kind of junks that is being published. Don't be misled. Follow that what is genuine, if you can recognise what is genuine. And here is a chance to find out what it is, if it can apply in your life and can give you verification of facts. And even if you cou--cannot, then it's up to you to find out what is wrong - like Nancy has to find out if she's interested in finding what was wrong with her attempts. There always will be people who will be able to tell you, or at least tell you in the direction in which you wish to go.

If you want a group in Santa Fe, make a group, make a good group. Talk about it and really be honest about that. That is what I hope. Some years ago I was in Santa Fe and we talked and we were some people and a little dribbling stayed. It's not right.

What will you do? That is your question. I hope that you can develop a conscience, that you really will consider yourself, that you really will be in earnest about the questions and problems that come up in your life; and I hope that you will strive for a solution which is satisfactory to you.

So, goodnight. I wish you all a good journey through life. Goodnight.

END TAPE

Transcribed: Jessica Haim
Rough type: Jessica Haim
Proof: Laile Amo
Proof: Jean Eng
Proof: Jessica Haim
Final type: Judith Raiguel